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and Leather Dyes at



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Sam's Man Cave: *Diamond in the Rough*

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Travelers have been traversing Lancaster County along Route 30 for well over two centuries. And for over 70 years, a very special building has signaled their arrival in Amish Country. It has a legitimate claim on being the area's oldest visitor landmark. Most importantly, it's the "place that made shoo-fly pie famous." That iconic structure is the **Dutch Haven** windmill.

With a history dating back to the beginnings of tourism here, the building is rich in memories. From the time it started as a luncheonette in 1920 right up to the present, it has remained most famous for shoo-fly pie, served warm with whipped cream. The Dutch Haven shoo-fly pie has even been mentioned in a TIME magazine article.

Today, as soon as you walk in, you'll be offered a free sample of that same delicious, gooey pie. Some 40,000 pies are baked

annually, using the original (secret) recipe. Visitors are still encouraged to "Take one for yourself or send one to someone nice." You can buy and ship pies home at the store or at their "online shop," where you'll find other local crafts as well.

Yes, Dutch Haven is much more than pies, with over 10,000 unique gift items, foods, and collectibles. Some of the most popular are jams, jellies, and canned goods, noodles, Amish pine furniture and cedar

chests, hex signs, quilted spice mats, Amish straw hats, jewelry and gemstones, Dutch Delft tiles, Amish dolls, onyx and soapstone animals, trivets, metal stars, Tiffany lamps, Amish romance novels, framed prints, plenty of T-shirts and postcards, and a tremendous selection of Amish-made outdoor furniture. It's an eclectic mix, to say the least.

As you explore, you'll discover lots of other "surprises" around every corner. Expect the unexpected! And don't forget the Amish-style root beer in the barrel.

Remember, Dutch Haven is open 7 days a week, Sunday-Thursday, 9 AM-7 PM and Friday and Saturday 9 AM-9 PM. For more info about this Lancaster County landmark, call 717.687.0111. Look forward to your free sample when you walk in under the welcoming arms of the windmill for this truly is the place that made shoo-fly pie famous. 





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Of Hooves, Hides, and Leather Dyes

at Forest Hill Leather Craft

by Clinton Martin

Do you know what a hoof-pick belt is? No, you probably don't. I certainly didn't, until I visited Forest Hill Leather Craft. If you happen to be a farrier, you'd know what a hoof-pick is. Ike Stoltzfus, owner, operator, family man, and patriarch of Forest Hill Leather Craft showed me this unique item on my most recent visit to this lovely farm-boutique-workshop.

Simply put, it is a tool that fits in your pocket that folds out to be a handheld nail-care piece for horses' hooves. Mr. Stoltzfus would have these tools on hand at Forest Hill Leather Craft, since as an Amish man he's

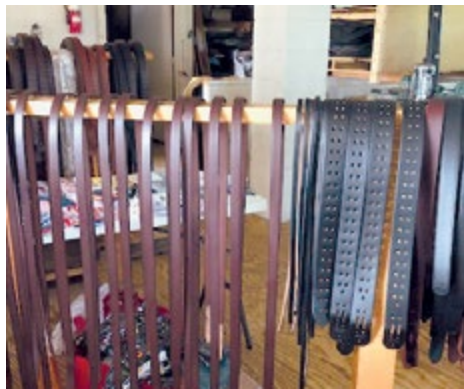
got horses for his daily transportation needs. And hoof care is important for the health of his "daily driver."

But, he noticed that when finely polished, these pieces of "barnware" become handsome "hardware" for a belt. So, he added a "hoof-pick belt" to his immense selection of hand crafted belts, which now range from traditional to whimsical in nature and design. The hoof-pick unfolds as a hook to fit snugly in one of many loops (offering customization in sizing) on the belt. Wearing one on Thanksgiving Day? Just pull the hoof-pick out and move it back a few loops, and dig in to the turkey and stuffing!

Of course, not all his inspiration comes from his equine family members. No matter how young, his family members are all involved in the business, with the tiniest tots able to at least sweep the floor of the shop. The leather shop sits in a renovated half of the barn, so while you shop you often hear the whinnying and nickering of the horses on the other side of the barn, or maybe the crow of a rooster just outside (on my most recent visit I saw the family had a sign proclaiming all-natural, free-range brown eggs for sale.) But the shop is clean, nicely appointed, and spacious, even sporting a mirror to see how

the merchandise might look on you before buying.

The main thrust of the business may be belts (in stock ranging from 22 inches to 58 inches) but Forest Hill Leather Craft carries many varieties of leather goods, from purses, wallets, bags, and duffels, to office accessories like planners, briefcases, folios, and organizers, and even a few finely made pet items such as collars and leashes. Custom orders are also welcome. I asked Ike, "Just how big a belt can



you make for a custom order?" He said he's made them up to at least 70 inches in length, but essentially, he can make a belt with almost limitless length.

His belts are guaranteed to "last your lifetime" so unlike cheaply mass-produced

belts at impersonal big-box retailers (which are often just veneers glued together with very little actual leather involved) an expertly hand-crafted belt from Forest Hill will not need to be replaced every year or two. A cheap belt becomes a bit more expensive when you think how many times it will need to be replaced when compared to a lifelong purchase like a belt from Forest Hill.

I asked Ike if there were any days in September when his shop would be closed. After all, this is an entirely family run business, on the farm, and maybe they wouldn't be home certain days. Well, besides Sundays (when all Amish-owned businesses are closed) his shop will be open every day in September, including Labor Day. Call him up for specific hours (717-656-8758). But he mentioned there was a day in August when he did close his shop, a rather rare move on his part. The Amish woman who had taught many of his children at the little one-room school just up the road from his farm (you'll likely pass right by it on your drive to his shop) had gotten married and moved out to neighboring York County. The newlyweds needed to put up a barn on their property, and she had sent a letter to her former student families asking for help. So Ike, and many of the other families chartered a bus



(you don't take a buggy from Lancaster to York Counties!) and took a day and went over and put up a "work frolic" to get the building started.

That's the kind of work ethic that you'll see when you look around Forest Hill Leather Craft shop, and feel in your hands when you inspect the wares at this off-the-beaten-path "cottage industry." Getting there couldn't be easier, but a word to the wise, his physical address is listed as "Bird-in-Hand" but that is indicative of a quirk of the US Postal system. His property is actually six miles north of the center of Bird-in-Hand, just a short jog north of Route 23 near the town of Leola. Easiest way to get there? Plug 225 Forest Hill Rd., Bird-in-Hand, PA 17505 into your GPS. Heading there without a GPS, take Quarry Rd. north off Route 23 in Leola, and then make a right on Forest Hill Rd., or call 717-656-8758. The farm is on the right (look for their sign) and is just a short distance after you pass by the Amish one-room school. 





By Clinton Martin

Growing up, I'd heard a few stories from my father, and other relatives, about a man in our family tree who had moved his family to Mexico. I remember hearing that he was a staunchly principled man (some would even say bull-headed) and had even taught himself how to make his own shoes out of necessity.

Over the years, the various stories became fuzzy with time, and I couldn't really remember what was true about this man, and what I'd dreamed up. Fortunately, I stumbled upon a book at the Gordonville Bookstore, "Pennsylvania Mennonites in Mexico" by Lester K. Burkholder. I thought this must be about my own relatives! I purchased the book and asked my father about it. Indeed, while the book (written by one of my father's cousins) was about four different Lancaster-area Mennonite families that moved to Mexico during World War II, the one family featured was the Aaron

Martin family. Aaron Martin was my great-grandfather. I certainly never met him, and indeed he had died before my father was born as well, but my father remembers meeting Aaron Martin's (third) wife, Saloma.

In reading the book, so many details came into focus about Aaron Martin and the like-minded Mennonites (and indeed a few Amish as well) that moved to Mexico around the 1940's. What would drive otherwise decidedly middle-class farmers to uproot, sell off multi-generational farms in verdant, quality-soiled Lancaster County, to move 3,000 miles away to a new territory, with a completely unfamiliar growing season, and an unfamiliar language and culture? The key here is to remember the United States had just entered World War II.

While I personally believe that the US involvement in World War II was needed and absolutely essential to put an end to Adolf Hitler and his hideous plans for humanity, I

don't look down on my great-grandfather for his beliefs that any war was against his faith. Aaron Martin was a man of principle, and he felt the US Government was intruding into his life in untenable ways in order to support a war that he didn't believe in.

First, there was the issue of the draft. The United States government instituted a draft, where young men were required to register, and could be pressed into military service. This of course rankled non-resistant, Anabaptist churches such as the Mennonites. However, this alone would not have been an insurmountable problem. First, farm deferments were available for young men working in agriculture, since the US government realized the acute need for a steady and dependable food supply. Of course you can't fight a war without munitions, tanks, bombs, soldiers, but without food, in particular to feed your army, you're not going to last long. In addition, CPS (Civilian Public



...THE LANCASTER COUNTY MENNONITE WHO MOVED TO MEXICO

Service) was a program made available by the government as an alternative to military service for those not able to get a farm deferment. Some Mennonite churches were satisfied with CPS, even though there was some concern about the youth of the church being shipped off to faraway places, shoe-horned into “the world” where they were without church leadership and guidance. But, most were worried enough about the effect this would have on their young men that they resisted the option. Some simply didn’t register for the draft, willingly risking imprisonment for their civil disobedience.

Aaron Martin was against the draft, and indeed, had at least one son who was of draft-age, but he didn’t want to simply refuse to follow the law. He intended to live his life according to his convictions in such a way that he did not break the law of the land either. The issue of the draft was particularly difficult for him, since he believed it wrong to participate, yet unlawful to ignore.

As stated, the draft issue alone probably would have not driven Aaron Martin to life-altering decisions. The second issue which arose during World War II, which in reality was the straw that broke the camel’s back for Aaron, was the rationing system the US government instituted as a way to preserve certain key materials for the war effort.

Your average American household had to apply for coupon books, essentially food stamps that allowed them to purchase certain

goods. The stamps limited how much one could buy of certain items. Many rationed items didn’t affect Aaron Martin and his neighbors very much, seeing as they were able to produce things like butter, cheese, meats, etc. right there on the farm. However, three rationed items that greatly impacted Aaron’s daily life were gasoline, shoes, and sugar. He couldn’t produce gasoline, and (while he tried to grow sugar cane... it failed) he couldn’t make sugar. He did somewhat successfully teach himself how to make his own shoes, but they were crude at best. There were things he simply had to buy.

Old Order Mennonites at the time approached ration stamps in three ways – adopt them fully and live with the system (even if they weren’t real happy with it.) Seek work-arounds that avoided the need for rationed goods (which is what Aaron Martin chose to do.) Or, finally hoard rationed goods and operate a black market for them with or without stamps. Aaron Martin is quoted as saying he’d get calls from local farmers saying they had a hog to sell, and did he want to buy it? He’d reply, you know I have my own sty full of hogs, why would I want to buy meat from you? The caller would then say, “You don’t understand. I have a very SWEET hog to sell.” And thus, the black market sugar was being offered for sale. While Aaron detested the idea of the ration coupons (in his opinion a gross overstepping of the government in controlling his daily life, but also a round-about way of

supporting the war effort) he was just as much determined not to support an illegal black market of rationed goods.

When gasoline started to run low on the Aaron Martin farm, he stopped using the gasoline engine to power the washing machine (Old Order Mennonites of the time didn’t use electricity) and instead brought out from the attic an old fashioned (even for the Plain People) hand-cranked wooden washing tub. He instructed his sons to grease the joints and get its gears moving again.

All of this simply became too much to bear for Aaron, and he determined to do something about it, even if it meant doing something drastic. Years before, he had heard of a Mennonite man that came up from Mexico every so often to purchase used farm equipment from a Lancaster area dealer, implements that he wasn’t able to get in Mexico. This recollection intrigued Aaron, and he asked around for more information about Mexico. There was already a well-established Mennonite colony in rural Mexico, a group of Mennonites known today as “Old Colony Mennonites.” They’d descended from German-speaking Europe, but by way of Russia, and had not resided in the United States, but rather in Canada and then Mexico. They, however, were rumored to have much in common with US based old-order Anabaptist groups. They spoke the German dialect, dressed plainly, held

Continued on Page 10

Antiquing

in Amish Country

by Ed Blanchette

Do you enjoy searching for antiques? Perhaps you are looking for that special something, or you just enjoy searching for a surprise to add to your home decor. Maybe you hope to find an item worthy of an "Antique Roadshow." Whatever you discover, once you find it, it becomes your personal treasure.



What makes Lancaster County such a great place to "go antiquing?" One obvious answer would be that this area has a rich history going back hundreds of years to the first settlers in the early 1700's. Many of us have stuff in our attics that we have forgotten about, or inherited. Who knows what may be out there either at a yard sale or an antique shop?

But just being an area rich in heritage doesn't make you an antique "Mecca." Here in Lancaster County, however, we boast thousands of antique shops and dealers. The Adamstown area alone has over 3,000 antiques dealers, and is known as Antiques Capital, U.S.A. The many locations stretch

out along Route 272, just off Pennsylvania Turnpike Exit 286.

Whether you are after a rarity, or just something old that intrigues you, you'll find everything from sheet music to music boxes, pocket watches to kitchen sinks, nostalgic clothes to beautiful wardrobes to hang them in. Glassware, crafts, toys, clothes, artwork, china, quilts and fabrics, memorabilia.... the list is virtually endless! 🐾

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Sam's Man Cave: A Diamond in the Rough

by Ed Blanchette



Have someone in your life difficult to shop for? Do they have an eccentric, unique style or taste that sends you on a virtual treasure hunt that makes you seem like you're in an Indiana Jones movie? I know that type of person. My oldest daughter Jyssica has a unique taste for items you can't find just anywhere, and a passion to collect elaborate beer steins. Ever since she was in high school, she has been in love with all things Germany. She studied the language all the way to German IV! She collected, flags, license plates and the like and her hope one day is to visit Germany.



Last year I was fortunate to find the *Diamond in the Rough* that is Sam's Man Cave on Rte. 30 east in Lancaster. You have to be careful not to miss this gem of a shop coming off of, or on, Route 30's ramp running down Lincoln Highway. Inside you can find everything collectible, colorful, and unique to entice your senses with all things having to do with *Man Cave* or *She Shed* and more. Steins and glasses, signs,

platters, plates, sports memorabilia, pins, and yes even neon signs; items that cover many different genres and interests. Seeing all the items Sam's has to offer is not just a five-minute rush in/rush out experience. Take your time exploring this unique world and let it all sink in. With its warm atmosphere, you will find owner, Sam May, and his daughter Samantha, always ready with expert advice or just a friendly conversation.

Continued on Page 18



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2020 Amish Country News Photo Contest

Amish Country is one of the most photographed areas in the world. With so much beauty and variety around us, it's no wonder! Think you've got a great photo? Send it to us and you could win free tour and attraction tickets. In addition, see your photo in the pages of Amish Country News. Prizes will also go to the first, second, and third runners-up. Photos should depict scenes, aspects, events, or activities typical to Lancaster or PA Dutch Country region and will be judged on photo quality, color, subject matter, and resolution. (REMEMBER ALL PHOTOS NEED TO BE 300 DPI AND 8X10.)



We accept photos via email, and request no more than 5 photos by the same person be submitted. Each filename should contain your name (josmith_amishphoto.jpg.) Include your name, title of all photos, address, and phone number plus details on location, date, or subject of the photograph. Photos become property of Amish Country News and Amish Experience and could be used in upcoming issues, publications, and/or other promotions. Deadline for Photo Contest 12/31/2020.

**SEND 8X10 PHOTOS IN HIGH RESOLUTION—300 DPI .JPG FORMAT TO
ED@AMISHEXPERIENCE.COM - PLEASE PUT "2020 PHOTO CONTEST" IN SUBJECT LINE**

Aaron Martin Continued from Page 7

church services in the similar manner, upheld doctrinal issues Aaron was accustomed to, and particularly appealing to Aaron's situation were non-resistant and against rationing, and the Mexican government was decidedly not interested in forcing them to participate in military matters or ration goods.

To summarize further fact-finding and planning, including an exploratory trip to Mexico where Aaron received permission from the President of Mexico to legally move

his family to the area near the Old Colony Mennonites, on February 21, 1944, Aaron Martin and his wife Saloma sold their farm in Lancaster County, including nearly everything they owned, and put the funds in a bank in PA until they could arrange for the purchase of a farm in Mexico.

They traveled to Mexico by train, taking all of their unmarried children with them except for one. Their 19 year old son Levi was of draft age and could not legally leave the country.

Their children who were already married had households of their own, and many were beyond military service age, so they didn't fall under Aaron's roof. (My grandfather, my father's father, who I also never met having been born well after his death, was already married and thus wasn't expected to go along to Mexico.)

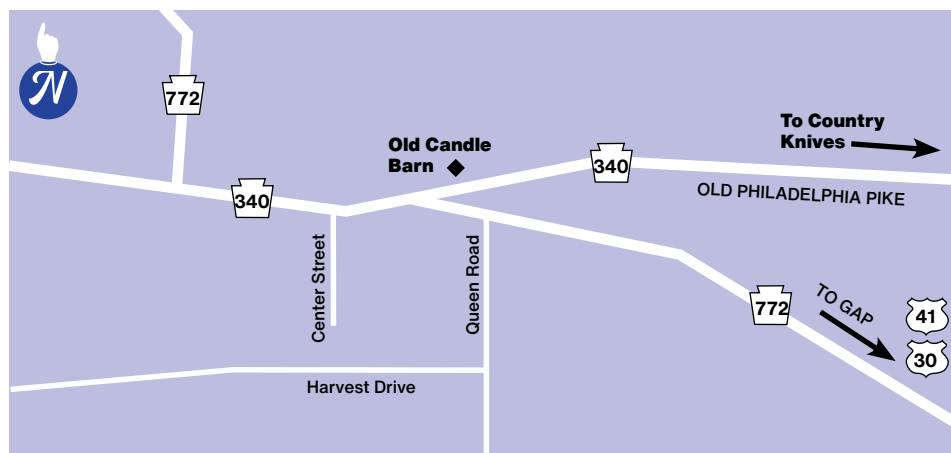
At first when they arrived in Mexico they leased undeveloped land from a local ranch owner, until they could find a suitable farm of their own to buy. Besides the rent for the land, they also gave to the landowner 20% of whatever they produced on the land. They kept chickens, planted various crops (including sugar cane, which of course flourished there unlike in Pennsylvania) and even cultivated fruit trees of many varieties, some of which were tropical and quite foreign to them at first.

However, this was not always the panacea that Aaron had envisioned. While there was no military pressure, no rationing, and a man could live and worship exactly as he pleased, the area presented many problems they were not used to. A host of nuisance insects tormented them, such as swarms of biting flies, mosquitos, and even large grass hoppers that ate crops as soon as they sprouted. The family was nearly always at less than full strength for the farm work since it was rare that there wasn't at least one family member in bed with sickness.

At times, due to either flooding or drought, crops failed. They hadn't had dairy in their diet since leaving Pennsylvania, as they had tried but failed to establish dairy farming, but it proved too expensive to sustain. Other aspects of their diet had also begun to deteriorate, and malnutrition was a very real problem. They were also advised by locals to boil water before consumption, since their bodies were not used to the various germs and bacteria in the water. This proved a constant and often unwanted chore, and indeed in June of 1945, Aaron Martin and some of his family became very ill of Typhoid Fever, having contracted the disease by drinking tainted water.

On July 5, 1945, Aaron Martin passed away in Mexico of the fever, aged 60. Aaron Martin's death not only affected Saloma and their children, but also the other families that had come to Mexico for the same reasons. It seemed everyone had lost the will to make a go of the Mexican adventure. Saloma and children left in August to return to the United States, and the other families also ended up returning to the States. Within six months of Aaron's death, all the PA families had returned, leaving the Old Colony Mennonites as they were prior. 

It's More Than a Name. Intercourse



Probably no other town in Amish Country can claim its fame is owed largely to one simple thing --- its name. For years people have sent letters home with the name stamped boldly on the envelope. Intercourse, PA. There are several explanations for the name, and they are woven into the brief history that follows.

In the beginning, of course, there was very little here, just settlers arriving in the New World from Europe. Back around 1730, the Old Provincial Highway (or Old Philadelphia Pike, Route 340) was laid out to connect Philadelphia with the inland town of Lancaster. Conestoga wagons, pulled by six to eight horses, hauled supplies and freight back and forth between the two cities. Providing rest for travelers and horses, taverns sprouted along the way, becoming centers for news, gossip, and business transactions.

And that is how the town got started when the first building, a log tavern, was constructed in 1754. The Newport Road, a former Indian trail, came from Newport, Delaware to the south, and it is believed that because of these intersecting roads the tavern took "Cross Keys" as its name.

That was true at least until 1814, when it was named Intercourse in a real estate scheme to establish a more sizable town. George Brungard had acquired 48 acres of land north of the roads in 1813. He attempted to lay out a town site and divide it into sections for sale by a lottery, advertising "151 handsome building lots of \$250 each to be drawn for by number."

The newspaper advertisement stressed "the great importance of so many turnpikes and great leading roads intersecting at and near this place." As one writer has noted, in those days "intercourse had a common usage



An oldie but a goodie, a vintage 1921 fire truck representing the Intercourse community...classic vintage!

referring to the pleasant mutual fellowship and frequent intermingling which was so much more common in the informal atmosphere of the quiet country village of that day."

And this brings us to yet another theory on the town's name. From the east end of town, on a mile long straightaway, horse races were conducted. Since the races began at that end of town, this was the "Enter Course," and this name eventually became Intercourse. Indeed, a postal historian, Arthur B. Gregg claims that the town's name was actually changed from "Entercourse" to "Intercourse," and notes

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that “there was no hesitancy on the part of the United States Post office Department to accept the name ‘Intercourse’ since it meant a commercial or trading site.”

But back to our story and Brungard’s scheme. Although lotteries had been used for many years to sell various things, his real estate lottery failed, and most of the land was combined into one tract. More recently, in 1971, another person tried to take advantage of the town’s name and sell one-inch square plots of property to visitors. This plan proved to be a flop as well.

In the old days, there were only five houses, counting the inn, and the town grew slowly. But by 1880, Intercourse had 54 homes and a population of 280. Communications

improved with the arrival of the post office, and later the telephone.

Getting the first post office up and running was a difficult matter. The main problem was finding a building and someone willing to perform the duties of a postmaster. The first, Benjamin Fraim, performed his duties from the Cross Keys Tavern, and may have had a job working there, since “his income, based on a percentage of the postal transactions for the year ending 1829 was only \$8.21.” Over the years the post office moved among stores or restaurants whose owners hoped visits by residents would increase their business.

The local stagecoach service apparently started around 1898. It was “a single horse conveyance similar to a market wagon, with

a roll-up curtain and double set of seats.” The stagecoach brought items from Lancaster City for local Intercourse businesses, and even picked up milk, butter, and eggs for delivery to Lancaster restaurants and industries, including an ice cream plant. One history of Intercourse notes that when it snowed, a bobsled was used instead. “When the driver knew of passengers beforehand, their comfort was added to by many a hot brick heated the night before in the oven, and wrapped in newspaper to preserve its warmth.”

As the days of the dirt road drew to a close, so too did the stagecoach days with the Rowe Motor Truck service started by Coleman Diller in 1910. In 1923 the Penn Highway Transit Company was organized and initiated bus service to Lancaster. It is noted that “many of the Amish residents of the area were anxious to see the line started, but did not care to subscribe to stock. Instead they liberally bought books of tickets which were really prepaid bus fares.” By 1924 enough money was raised to buy a Mack Auto Bus for \$6,800. It held 25 passengers and even had solid rubber tires!

Perhaps the biggest date in Intercourse town history was November Election Day, 1892. Folks arrived at the Cross Keys Tavern, still the social center of town and the place to cast ballots. The political events were soon overshadowed by a cry of “Fire!” A barn fire, possibly started by children playing with matches, soon went out of control. Bells rang and volunteers with buckets came running, but the wind blew sparks to other buildings and the fire spread. Barns, warehouses, homes, and the town store were soon in flames. One story claims the store’s watchdog refused to leave its post and died in the fire. People tried to salvage what they could, piling things along the road. One family cut off the legs of their Grand Piano to remove it from the house. Nearly twenty years later, in 1911, the residents finally formed the Intercourse Fire Company.

There have been some interesting organizations in the town’s history. One of these was the Horse Thief Association of 1870. Annual membership cost 25 cents and rewards were offered. Another was the Intercourse Glider Club, formed in 1931. They bought a glider, and self-taught themselves to fly after being launched via shock-cord or pulled by a car. It is said that in exchange for storing the glider in the firehouse, they polished the fire engine brass.

There have always been a lot of businesses in the town in relation to its size. The two well-known stores in town were Wenger’s General Store and Zimmerman and Sons. Opened in 1833, Wenger’s was the first store



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For The First Time Visitor

Here in Lancaster County, over 39,000 Amish (pronounced Ah-mish, not Ai-mish) serve as living reminders of a quieter time, a time when the horse and buggy was the mode of transportation and families lived and died in the same small communities.

The first Amish, so named for Jakob Ammann, arrived in Lancaster County and nearby Berks and Chester counties in the early 1700s to take part in William Penn's "Holy Experiment" of religious freedom.

Originally called Anabaptists, they came to America from Europe to escape religious persecution by both Protestants and Catholics. The county is now home to three Anabaptist groups called the Amish, Mennonite and Brethren.

In 1525, after the Reformation, a group of Swiss Brethren felt that only adults should be baptized. They met secretly in a member's home and confirmed their faith by re-baptizing each other as adults, even though they had been baptized as infants in the state church. Thus, they became known as Anabaptists, which means re-baptizers.

Because of their beliefs in adult baptism, non-violence, and separation of church and state, they were viewed as "radicals," and thousands were tortured and killed in the following years. Nevertheless, the religion spread into other areas of Europe.

In time, the different Anabaptist groups became known as Mennists or Mennonites, after the greatest of the Anabaptist leaders, Menno Simons.

It was in the late 1600's that Ammann broke away to form a group that more strictly adhered to the founding beliefs and practices of the first Anabaptists.

The differences between the various Amish, Mennonite, and Brethren groups are in their interpretations of the Bible, their uses of modern technologies such as automobiles and electricity, the values they place on education, their uses of English, and their degrees of interaction with outsiders.

The Amish believe that "worldliness" keeps one from being close to God, so they choose to live without many modern conveniences and technology, such as cars, television, videos, etc. Rather than use electricity from the grid, they have bottled gas stoves and refrigerators.

They do not live in seclusion from the rest of the world. Amish farms can be seen interspersed with modern farms throughout the countryside, and there is much daily interaction between the Amish and the non-Amish ("English") community.

Contrary to popular belief, the Amish do not live the same way they did 300 years ago. They have adopted many things to make life easier, but are careful not to accept new technology without considering its effects on their family and community lifestyle. 



in town. Ultimately, it was owned by a family named Worst, resulting in jokes about "the Worst store in Intercourse."

Zimmerman's gained fame when Harrison Ford made a phone call from its porch in the movie WITNESS. In the old days, there was lots of trading, with farmers exchanging items like hides, butter, and even soap for store merchandise. April 1st was the yearly date when each party paid the other whatever the balance was in the exchanges of the year. On more than one occasion the store ended up with too much of an item, and sometimes excess soap and rags were sold to the Lancaster

County Prison. Over the years, the store had the town's first mechanical refrigeration, first radio set, and first gasoline pump.

To give you an idea of how the uses of a building changed, the current Country Crossings shop was formerly an International Harvester dealership, barbershop, income tax business, and hardware store.

Just as stores changes, so did occupations. John Bearn, for example, was a village baker, restaurant owner, postmaster, justice of the peace, and electrical inspector!

Since the town never really got to be "too large," it has retained much of its sense of



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community, from the little public library in a former one-room school to the volunteer fire company. Surrounded by farms, the town has grown little and retains much of its former charm, even when thousands of visitors descend upon it during the tourist season.

Many residents and visitors enjoy the atmosphere of this small town, a place where family, community, religion, and hard work are still important values.

The village of Intercourse has certainly changed over the years, but it has changed slowly, and "sometimes the things that grow the slowest are the ones that endure the longest." 

Welcome to the Village of *Bird-in-Hand*



Of the many unique village names that dot the Amish Country map, one of the more interesting is Bird-in-Hand.

The story of the town of Bird-in-Hand is as colorful as the name itself. To be correct, the town is really a village, since it has no governing body. When Bird-in-Hand celebrated its 250th Anniversary (1734 – 1984), a commemorative booklet was put together. It outlined a brief history of the town...

The area's first inhabitants were, of course, the Native American Indians, in this case the Shawnees and the Conestogas. Indeed, local farmers have unearthed tomahawks and arrowheads.

William Penn, an English Quaker, had founded the colony of Penn's Woods (Pennsylvania), and settlers began arriving from Europe in the early 1700's, moving westward from the port city of Philadelphia. English Quakers and Swiss Mennonites were the early settlers, but over the years, the Germans "made the greatest lasting impact." James Smith was the first of the Quakers known to have settled in the area, arriving by the year 1715. The Quakers built a meetinghouse and two-story academy, which stands today, next to the fire company.

A friendly relationship existed between the Indians and the early settlers. The



Looking for that special something? Head to Bird-in-Hand Farmer's Market on Fridays. They have specialty foods, crafts, and a large number of different items to choose from.

Indians taught them how to deaden trees, use deerskin, prepare corn as food, and use medicinal herbs. But as the white settlement grew, there was less hunting available, and many Indians became peddlers or beggars.

"When the Old Philadelphia Pike became a well-established route of transportation for those traveling west to the Alleghenies, Lancaster became known as the gateway to the west." The trip by stagecoach for passengers, or Conestoga wagon with freight and merchandise, lasted several days. Inns were built every few miles, identified with signs held by an iron pole or attached to the side of the building.

The reason for these signs was twofold. First, they could be understood by all nationalities. Most travelers were either English or German-speaking people, but other languages were not uncommon.

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Secondly, many teamsters or wagoners were poorly educated and could not read. If they were given orders to stop at a certain inn, they could do so by recognizing the artwork on the signboard. Some of the signs hanging along the Old Philadelphia Pike other than Bird-in-Hand were The Ship, The Wagon, The Plough, The Buck, White Horse, Black horse, The Hat and others.

The old legend of the naming of Bird-in-Hand concerns the time when the Old Philadelphia Pike was being laid out between Lancaster and Philadelphia. By 1734, road surveyors were making McNabb's hotel, built by pioneer landowners William and Dorothy McNabb, their headquarters rather than returning to Lancaster every day for lodging.

Legend says that two road surveyors were discussing whether they should stay at their present location or go to the town of Lancaster to spend the night. One of them said, "A bird in the hand is worth two in the bush," and so they remained. The sign in front of the inn is known to have once "portrayed a man with a bird in his hand and a bush nearby, in which two birds were perched," and soon was known as the Bird-in-Hand Inn.

"The last hand-painted sign featuring the bird in hand was done by Benjamin Elmer

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Leaman and his artwork merely portrayed a bird in a hand." Variations of this sign appear throughout the town today. Some residents might say that the bird nestled in the human hand indicates friendship, comfort, and hospitality.

The original hotel was destroyed by fire about 1851. By the following year, a three-story

hotel was built to replace it by Benjamin Groff. It was auctioned off for \$8,457 in 1853, and over the years has had several owners. In the early 1900's, there were foxhunts from the hotel, as well as horse and cow sales.

More recently, it was Bitzer's Hotel before becoming the present Village Inn of Bird-in-Hand, a beautiful bed and breakfast property.

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The Historic Preservation Trust of Lancaster County said that the existing brick building “may be one of the few 19th century inns in the context of a small town in Lancaster County, which survives with a high degree of architectural integrity.” It is listed on the National Register of Historic Places.

Of course, with all the wagon traffic on the pike, milestones were placed along the road to help travelers with distances. One of them still can be seen just west of the village toward Smoketown. Since Bird-in-Hand is 60 miles from Philadelphia and about 6 miles from Lancaster, the stone marker reads “60 to P, 6 to L.” This was chiseled deep into the stone, supposedly so that those traveling at night could feel the lettering and know their location, even without a light.

Gibbons and Brubaker were important names in the town’s history. Quaker activists, the Gibbonses operated the primary Underground Railroad “station” for slaves escaping from the South. It is said that Hannah and Daniel Gibbons helped about 1,000 slaves. “A single tap on the window at night indicated to everyone in the family that a fugitive was there. The escapees were taken to the barn and in the morning brought to the house separately,” where each was given a new identity.

The year 1834 marked the beginning of construction of the 86-mile Pennsylvania Railroad line between Philadelphia and Columbia. Bird-in-Hand, with its tanneries, feed mills, coal and lumberyards, was the most important stop on the Lancaster to Coatesville section. “Different contractors each built two miles of track. The first track had no wooden

ties, but rather huge stone blocks were laid about 20 feet apart and a wooden beam was laid between them. A piece of light iron track was then spiked to the beam. One could take a stagecoach, change the wheels, and put it on the tracks and pick up passengers.” Horses were used to pull the cars. In 1836 a second track was laid and locomotives began pulling the cars. Horses were banned ten years later.

The Railroad Hotel, built in 1835 at Beechdale Road, was one of the largest buildings in town, with 32 rooms to accommodate the workers constructing the Pennsylvania Railroad. (It was torn down in 1934.) It was the scene, in 1917, of a memorable incident. A man visited the tavern with his pet dancing bear. Both were served quite a bit of alcohol by the patrons. Eventually the bear got drunk and had to be locked in the basement!

Well into the 1900’s, everything from flowers to live ducks were shipped from the village to large cities by the railroad. As late as the 1950’s, mail was “hung from a long arm and caught by a moving train.”

Resident Reuben Myers told this story... “Trains often developed hot axles or wheels when they became defective or ran out of grease. When we saw a smoking axle, we stood along the tracks and held our noses. This was a signal to the engineer or brakeman to warn them of the problem.”

Even with a bridge over the tracks, there were fatalities and an underpass was dug so that the main street would go under the train tracks. It opened in 1928. To this day, road traffic goes under the train tracks on Route 340. While there is no passenger service today, “as late as 1975 the train would stop to let off

the New York rabbi who killed the chickens at the Empire Kosher Poultry Company in Bird-in-Hand.”

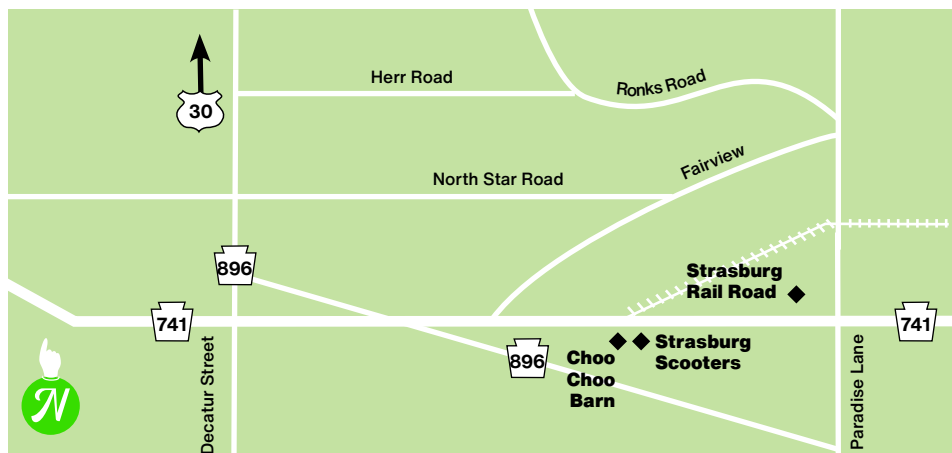
Some of the other interesting businesses around the village over the years have included a Christmas tree plantation, archery targets, potato chips, dried corn, ceramics, wagons, carriages, and ducks...Oram David Brubaker and his wife Marianna went to California in 1903, bought 35 white Peking ducks, and the Brubaker Duck Farm began. It operated until 1961. Feathers were sold to the New York hotels for pillow stuffing, while the dressed ducks were packed in ice and sent to large cities. By 1949, 120,000 ducks were produced, and in the final years 100,000 turkeys added. The farm in the 1930’s was something of a tourist attraction, as “people drove to the farm from all over to see the great white ocean of quaking birds.”

The town post office was established in 1836 as the Enterprise Post Office. “Enterprise” was then the official name of the town, until the final change back to Bird-in-Hand in 1873.

After a large fire in 1896, people discussed the need for a fire company. In the early days, hitting a circular saw alerted the men of a fire. The year 1916 saw the change from horse-drawn to motorized fire equipment. Today the Hand-in-Hand Fire Company remains a volunteer organization, famous for its delicious fund-raiser dinners.

The town of Bird-in-Hand remained relatively unknown until a musical called PLAIN & FANCY opened in New York. “Plain Betsy,” a play by Marion Bucher Weaver of Columbia, inspired the Broadway musical. The cast was brought to Bird-in-Hand on January 17, 1955, prior to the official opening. The show Playbill noted that “The action takes place in and around Bird-in-Hand, a town in the Amish country of Pennsylvania.” The musical opened with a large map of Lancaster County, pinpointing its unusual town names, like Bird-in-Hand and Intercourse. As the show begins, we meet two sophisticated New Yorkers who have come to Lancaster to sell a farm they have inherited. They are now lost, and in the big opening number ask the locals for directions --- “Where the heck is Bird-in-Hand?” Today, the town of Bird-in-Hand is still small, said to have a population of only about 300 people. On any given day, there may be more visitors than inhabitants. Many are city folks who have come to enjoy the country atmosphere, history, and shopping. It is said that visitors “can still expect friendly shopkeepers, homegrown Lancaster County foods, and restful lodging for weary travelers.” 

A Town of Trains & Heritage Strasburg



All aboard! Strasburg is a destination all its own in Dutch Country, home to many well known attractions. To name just a few — the Strasburg Rail Road, Ghost Tours of Lancaster, National Toy Train Museum, and the Choo Choo Barn. But you may not know much about the interesting history of "Train Town."

Strasburg, named for the city in France, was actually "founded" by a Frenchman, Pierre Bezaillon, who traded with the Delaware Indians. The story goes he came to the area in 1693, as French fur traders opened up the first path through this area from Philadelphia to the Susquehanna River.

As early as 1716, when the first wagon was used for hauling goods, the path became known as the Conestoga Road, and the wagons that traveled them eventually became known as Conestoga Wagons. Main Street Strasburg was developed during the next half century as traffic on this road increased considerably and the first log houses appeared in the village about 1733.

Strasburg continued to flourish in the 18th century primarily because of its location along the major wagon routes between Philadelphia, Lancaster, and the Susquehanna River.

As Strasburg flourished, so did its neighbor to the east, Philadelphia. The commercial interests of Philadelphia pressured the State Legislature to improve the transportation network into their city. As a result, a series of canals along with the Philadelphia and Columbia Rail Roads were constructed. Strasburg residents became alarmed at the

possibility of losing their commercial position and there soon emerged a charter for the Strasburg Rail Road to construct a rail line connecting Strasburg with the Philadelphia and Columbia Rail Road main line near Paradise. Finally in the 1850's, trains were hauling freight and passengers.

About 100 years later, business had dwindled, and a severe storm in 1957 destroyed much of the track. It seemed the SRR had reached the end of the line. To the rescue came a group of local train enthusiasts who began bringing the SRR back to life in a totally new way. They added passenger cars and buildings, and today's Strasburg Rail



Vintage memories of the Strasburg Hotel, back then, one of the main hubs in town.

Road was born, destined to become one of Dutch Country's top attractions.

Appropriately enough, the State decided to build an expanded Rail Road Museum of Pennsylvania across the street, the ideal place to preserve the history of railroading in Pennsylvania. With the other train attractions nearby, it's little wonder that Strasburg has earned the title of Train Town! 🚂



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Sam's Man Cave

Continued from Page 9

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REMINDERS

for Visitors to Amish Country

Although thousands of visitors come to Lancaster County to experience a bit of the Amish lifestyle, the Amish are a private people and find the attention somewhat disconcerting. It is important to respect their feelings while you're visiting. With that in mind, here are a few tips for fostering good relations between the Amish and non-Amish.

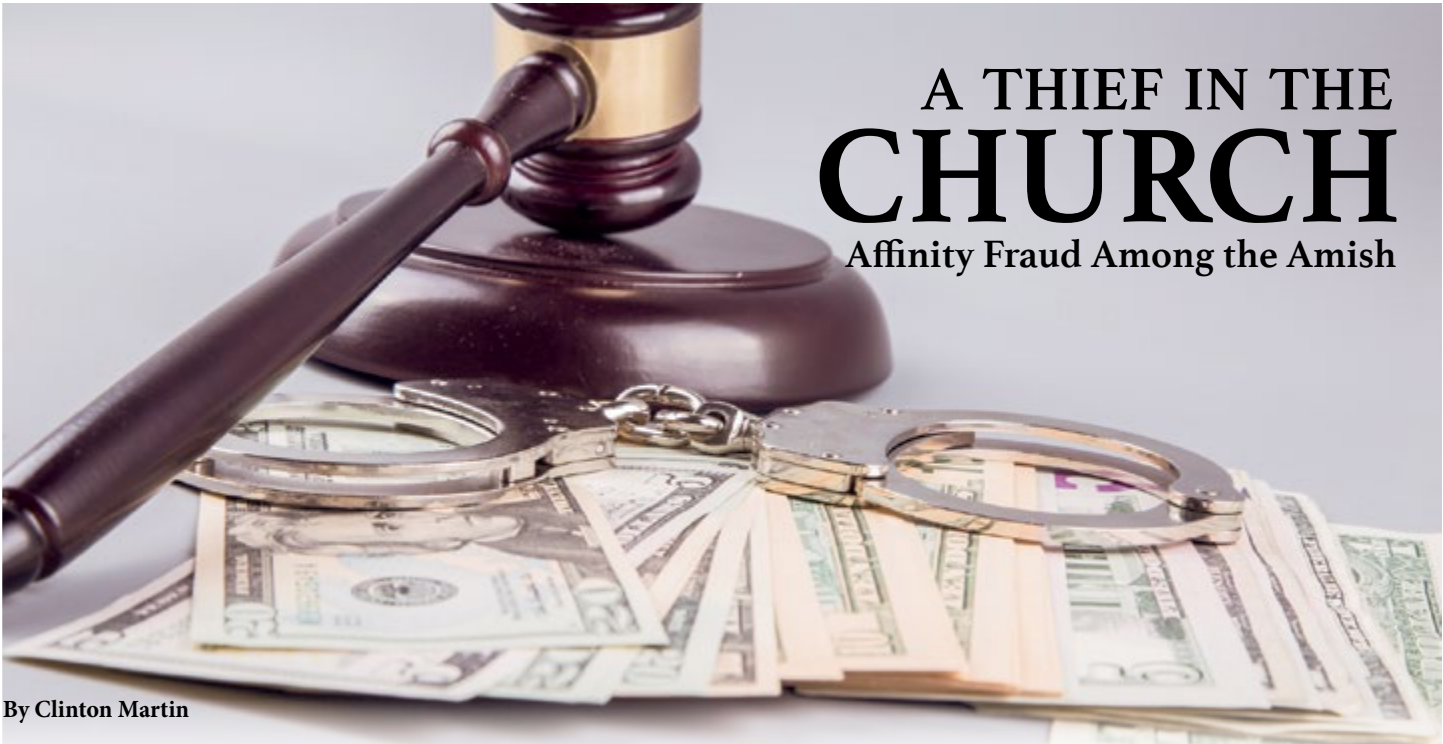
No Pictures, Please! Don't ask an Amish person to pose for a picture. Most will politely refuse. It is against the convictions of our Amish neighbors to have their pictures taken, except in very special situations. Please respect this belief and do not take photos without permission, just as you would like to have your beliefs respected.

Hold Your Horses Driving along area roads, you will no doubt encounter numerous Amish carriages, or "buggies," as visitors like to call them. Do not honk your horn, because the sound may frighten the horse and cause an accident. Instead, wait until it is safe to pass and then give the buggy plenty of room. Be sure not to cut back in the lane too sharply in front of the horse. The county's roads are generally wide enough that you should be able to pass most buggies without much of a problem.

No Trespassing Do not trespass onto private Amish property for a "closer look." Amish homes are not museums, and Amish people are not exhibits. Please respect their property and privacy as you would like others to respect your own. You can get a good sense of Amish life at many area visitor attractions and on guided tours.

Waving Do not be offended if the Amish do not wave back to your friendly gesture. With all the people who wave to them throughout a day, they would be waving back all day if they did!

A Final Word Remember that the Amish are not on vacation and are not costumed actors. They are real people going about their daily lives. They are not here to serve as tour guides or attractions for visitors. This, after all, is their home, so please respect their beliefs and lifestyle.



A THIEF IN THE CHURCH

Affinity Fraud Among the Amish

By Clinton Martin

Ponzi schemes, pyramid scams, money-laundering, or fly-by-night investment ploys...what community hasn't been affected by these white collar crimes? Perhaps surprisingly to most readers, even the Amish, Mennonites and other Plain Churches have had their fair share of these pitfalls. Fitting the term "affinity fraud" perfectly, these scams have typically taken the form of investment pools with lofty promises, but shaky (or even illegal) foundations.

The Plain Community isn't against using commercial banks and other institutional investment options, though most would say trading in stocks and other "risky" activities would be taboo. So, when a certificate of deposit offers 1% interest, and a savings account offers even less, where does a wise Plain Community person put their money in order to steward it properly? Along comes a fellow member of the community, speaking with authority and knowledge on financial matters, suggesting an investment in his company, which promises an interest rate of 5, 6, maybe even 9%.

As the Amish population continues to increase, and available farmland does not, more Plain People are developing their own businesses, making a living through something other than farming. Many of these businesses are very successful. The uncanny success rate for new Plain businesses is a phenomenon for another article, but in this context, many of these businesses produce financially such that the business person is able to set aside some funds for investment and other savings strategies.

In the last 30 years or so, various scams have surfaced where a trusted "insider" in the

community has set up investment pools, only to defraud the investors. Perhaps the most famous was that of J. Sensenig. I'll refrain from printing his full name as many of the Plain Community members, including those he defrauded, did not want him prosecuted for his crimes, nor did they want his name dragged through the mud, even though he did clearly commit the crimes, and was clearly guilty. This is a characteristic of the Amish and Mennonite Churches that at times catches mainstream society off guard.

"Turning the other cheek," not taking up arms against another person, forgiveness, etc. is a driving force in Plain Church doctrine, and this often branches out into not prosecuting, suing, or otherwise remanding to authorities an offender.

J. Sensenig is actually a distant relative of mine, so I remember hearing about the scandal in a much "closer" way than most people who were simply reading about it in the papers. This was one of the first times that a financial scheme within the Plain Community came to light in a very public way. A book, *A Thief in the Church: How the Plain Community was taken for More Than \$65 Million – by One of Their Own: A True Story* was written and published, being made available to anyone but of course aimed at Amish and Mennonite readers, in order to hopefully protect them from falling prey to future scams. The book was also intended to prevent community members from becoming the next fraudster, a warning tale on both fronts.

To summarize J. Sensenig's transgressions, he was born into a horse-and-buggy Mennonite family, the son of a harness-maker. Rather than learning the family business, he became a self-taught bookkeeper, eventually running

an accounting service that had many Plain Community clients. He was good at keeping the books for various Amish and Mennonite businesses, and of course understood their culture, knew the PA Dutch language, and was an "insider" within the close-knit, somewhat insular community. But his ambitions to grow a business empire were far greater than running an accounting firm.

What started out small, with one or two white lies, minor missteps, quickly snowballed into a massive, reckless, out-of-control "Ponzi Scheme," including a notorious scam where investor monies were diverted to a secret pet-project of Sensenig's, to build an amusement park in nearby Pine Grove PA. When that failed, the house of cards finally fell in, and the whole charade came to an end. When the dust settled, J. Sensenig had spent 65 million Dollars of investor monies, and was being prosecuted by the Securities and Exchange Commission.

A few other similar scams have come to light around the same time, which hopefully rather than sensationalizing the airing of the community's "dirty laundry," will instead help prevent further financial abuse from taking place in the Plain Churches. Even we "English" can learn a valuable lesson from how these scandals took place, hopefully avoiding the same fate as the nearly 1,500 Amish and Mennonite investors that were defrauded by J. Sensenig.

If someone offers an investment product, promising unusually high interest rates, with no risk whatsoever, yet doesn't disclose how the funds will be used, where they'll be spent, how they'll be monitored, and what qualifications a potential investor should have – be very wary! 

They Go By The Name of *New Holland & Blue Ball*



(At today's rate exchange, this would be less than \$.06 an acre, plus a small annual "quit rent.") By the year 1702, a goodly number of Palatinates had immigrated to Pennsylvania, and Queen Anne, newly reigning in England, was delighted that Penn was colonizing his immense grant without drawing off the population of Britain.

The area now called New Holland was practically covered by virgin forests—sturdy timber of oak, ash, chestnut, and walnut. By 1728, William Penn, had been dead for 10 years and his American colony, called Pennsylvania and was being administered by a proprietary governor while the sale of land was formalized by patent deeds.

Naming the Town

In 1729 the Proprietary Legislature started to establish inland counties, and the following year Lancaster County was divided into 17 townships. Because the first settler in this general area was at Groffdale, the township was named after him, with the English equivalent of his German name which is Earl. Consequently the settlement was referred to as "Earltown." Michael Diffenderfer named his real estate development New Design in 1750. In 1802 when a post office was established and an official name was necessary, there was no dissension to naming the town New Holland.

The Dutch assistance is thought to have included funds to cover the cost of the refugee German immigrants' ocean voyage. It was no small matter when the alternative was indentured service for a period of years. For adults, indenture frequently meant four to seven years without pay. Minors served until their 21st birthday. But William Penn's Quaker Pennsylvania was a liberation compared to the Europe they fled. Except for the Netherlands, there was no other country that offered complete freedom of religion, assembly and speech to all.

The village founders were German, not Dutch. They were surrounded by English and

a blue ball out front from a post and called it "The Sign of the Blue Ball." Locals soon began calling the town "Blue Ball" after the inn, and in 1833, Earl Town officially became Blue Ball. Continuing west, you will arrive in the town of New Holland.

New Holland's European Background

The unstable situation in Europe in the late 1600's spawned and nurtured the pioneer interest in the deep forest lands of Pennsylvania—60 miles inland from Philadelphia. In 1681 William Penn received his 40,000 square-mile land grant to settle King Charles' debt to his father. Being a Quaker, William Penn had experienced religious persecution firsthand, and decided to establish his American colony on the idealistic basis of complete religious freedom.

This entire century had been one of continued misery for the peasants of the Palatinate (western Germany). The Thirty Years War has raged across the area with barbaric ruthlessness. Some towns were burned out two or three separate times during the period. The peasant inhabitants fled to nearby Holland for refuge. And within a decade of the end of that conflict, King Louis XIV of France started a new religious war in the same general area.

These Palatinate peasants were exhausted by war's desolation, and were ripe for a new start. Traveling land agents for William Penn's new colony found willing ears. In addition to complete religious freedom and a peaceful existence, Penn offered cheap land. The stated price was 100 English pounds for 5,000 acres.

The northeastern part of Lancaster County offers many intriguing small towns and attractions. Coming from Ephrata on Route 322, you will arrive in Blue Ball and the intersection with Route 23. The town got its name from the Blue Ball Hotel, built more than two hundred years ago. In the early 18th century, John Wallace built a small building in Earl Town at the intersection of two Native trails, French Creek Path (now Route 23) and Paxtang (Route 322). He hung

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formed on the ponds, and the ears of sheep and cattle had frozen.

Public Roads—Legends vs. Facts

New Holland was laid out as a “street town” in the typical European style of having the villagers live in a central location along both sides of the street, but each having an outlying plot of land to cultivate in addition to his trade as a craftsman. Even today, the main street of New Holland has major “kinks” or bends in it. Unsympathetic visitors claim it looks as if the town were built along a “cow path.” If one looks with a discerning eye, the street also follows the high ground. The land on the ridge was the driest and in winter it would be blown clear of much of the snow. These settlers made the obvious facts of nature work for them rather than against them.

Surveying as practiced in the 1700's was not a precise craft. The records show that the Horse Shoe Road was 1 of only 3 public roads in early Lancaster County. (Today it's mostly Route 23.) It was surveyed in 1737 to connect Lancaster with the Coventry Iron works in Chester County. But in 1795, when Earl Township supervisors had it resurveyed, they found the correct location where it passed through New Holland was somewhat to the south of the existing Main Street. Furthermore, through the town itself the roadway was only 33 feet wide instead of the 50 feet supposedly specified. The town citizens appealed to the County Court for relief, which was granted, so the Horse Shoe Road through New Holland was accepted as it existed in fact, and the maps were changed accordingly. Most of Main Street remains only 33 feet wide today.



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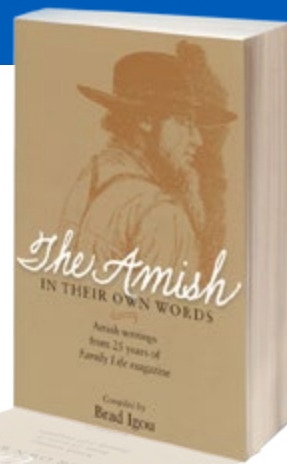
New Holland is a charming small town similar to many small towns in rural America. The strength of New Holland lies in its people, who “want to be free to work hard, strive for excellence, and have a pride in their rich heritage.” 

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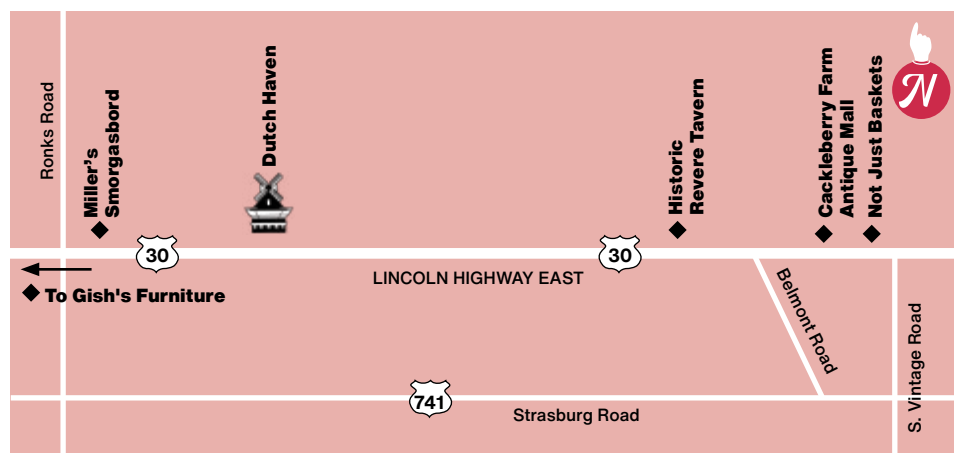
Available at the Amish Experience, Plain & Fancy Farm, Lifeway, by phone and online at leading book websites.

Welsh Quakers, Episcopalians, a few Swiss-German Mennonites and some Scotch-Irish Presbyterians. The Amish arrived later.

Tribulations of the Settlers

Although these pioneer settlers of found all they had hoped for in peaceful existence and freedom of worship, it should not be thought that this was necessarily a land of “milk and honey.” There were many hardships during these early years. Swarms of locusts ravaged the area in 1732. Severe earthquakes were active throughout eastern Pennsylvania in 1737. Two successive seasons of poor crops (1750-51) followed by three years of drought (1752-54). A hailstorm in 1763 dropped hailstones as large as turkey eggs killing many small animals. During the very hard winter of 1780 twenty inches of ice

A Town Called Paradise



For over 250 years, visitors coming into Lancaster County from the east have traveled through a small town known as Paradise. Officially, Paradise Township adopted the name during its organization in 1843. Different sources credit different people with naming the area. Some say that the name Paradise was given by Joshua Scott, who later became known for his map of Lancaster County. Standing in the middle of a road admiring his surroundings one day in 1804, he remarked that the town should be called Paradise, because its beauty made it “seem like a paradise.”

The story of Paradise and its first settlers goes all the way back to Europe, to the area of the Palatinate in Germany. Here many Protestants settled following the declaration of King Louis XIV that all Protestants in France would be persecuted. With fears of invasion by the army of France looming, many of these

people decided to accept the invitation to settle in William Penn's colony of Penn's Woods in the New World. In 1708, Daniel Fierre (Ferree), along with his family and mother Mary, went to England to obtain citizenship papers before proceeding to New York.

By 1712, these French Huguenot settlers had secured land in Pennsylvania, in Lancaster's Pequea Valley. They were the first white people in the area and lived peaceably with chief Tanawa and the local Indians. Mary Fierre died four years later at the age of 63. Hers became the first grave in the family's cemetery. If you ride the Strasburg Rail Road, the “Road to Paradise,” you will pass her grave site at Carpenter's Cemetery, one of Lancaster's oldest. (Not surprisingly, some people also credit Mary Ferree with naming Paradise.)

Later on, Joel Ferree, who some say was involved in the development of the Pennsylvania Rifle, gained some fame for



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his gun shop during the Revolutionary War. Responding to a letter from a committee that included Benjamin Franklin, he decided to enlarge his shop “to promote my Business and to serve my Country in the Common Cause,” hoping to double his weekly production of 15 to 20 gun barrels.

It should be noted that David Witmer, Sr. “is credited with the naming of the town of Paradise. Members of his own family criticized him for selecting the name ‘Paradise’ when he could have used ‘Pequea’ or ‘Tanawa,’ in honor of the Native American chief.” David was apparently a friend of George Washington, and also a supervisor of a section of the Lancaster-Philadelphia Turnpike.

It was this road that was so important to the development of the village itself. The origins of Route 30, also known as the “Lincoln Highway,” go back to Lancaster's colonial days when this frontier county needed a communication route between it and the provincial capital of Philadelphia. At that time, the first “planned” road between Philadelphia and Lancaster was what is now Route 340. It was called the “King's Highway,” and today we still call it the “Old Philadelphia Pike.”

Construction of the King's Highway began in 1733 and followed, in part, the old Allegheny Native American path. By modern standards, the name “highway” is really a misnomer because the road was only dirt, which became virtually impassable during rain and snow. As time went on, it became evident that the road could not accommodate the increasing traffic between Lancaster and Philadelphia.

A committee was created in 1786 to investigate the possibility of improving inland transportation within the state of Pennsylvania. The conclusion of the committee's work appeared on September 30, 1790, and resulted in the appointment of a commission to survey a route between Lancaster and Philadelphia. Since the cost of such a road was too much for the state to undertake, the company charged with




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Continued on Page 28

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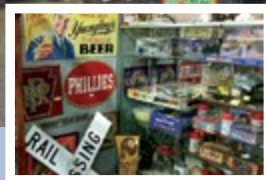
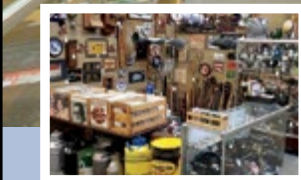
Customer safety is first and foremost at Cackleberry Farm Antique Mall. They are following all CDC and Pennsylvania Department of Health guidelines, including hourly cleaning of high touch surfaces, 6 foot social distancing and properly fitting face masks or face coverings are required by all that enter the store.

With over five million dollars of inventory, their huge 26,000 square foot facility houses a wide variety of antiques and collectibles, displayed by over 125 dealers featuring fine items such as: furniture, glassware, railroad, mining and fire fighting memorabilia, coins, sterling silver, clocks, advertising, jewelry, fine china, toys, books, postcards, trains, Christmas, pottery, linens, primitives, kitchenware and much more. It is impossible to tell you everything they have to offer. You will be amazed at the quality selection.

Housed inside the antique mall, is an old time general store, which will take you back in time to the Mom and Pop Stores of years ago. With a wide variety of antique and collectibles including pharmacy, tool supply, barber shop, hardware store, haberdashery and more. They offer convenient parking for over 100 vehicles, with a spacious area for campers, trailers, and tour buses. You will find it such a pleasure to shop in their clean, climate-controlled, brightly lit and carpeted mall. Absolutely one of the best shopping experiences in Lancaster county. As if your shopping experience couldn't possibly be any better, a cafe and gift shop are located on the premises to make your memorable day complete.

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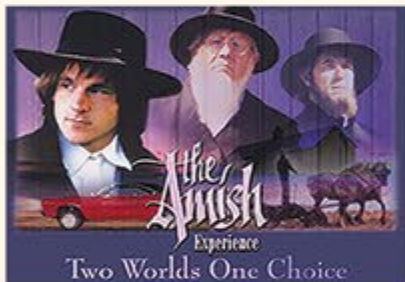


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Paradise Continued from Page 22

building it was given the power to demand “reasonable” tolls from users. Investors received dividends earned from the tolls collected along the nine gates of the turnpike. (As the toll was paid, the gate or “pike” was turned, hence the term “turnpike.”) To prevent travelers from evading tolls, the number of gates was later increased to thirteen.

The 1792 Act described the construction of the highway, which was to be a bed of small crushed stones on top with larger stones underneath, rather than dirt, so as to prevent carriage wheels from cutting into the soil. Such a revolutionary system of road construction combined the ideas recently developed by a Frenchman and two Englishmen, one of whom was named John McAdam. We now take the term for paved roads or “macadam” from his last name. The turnpike officially opened in 1795 and was the first long-distance, hard-surfaced road in the country.

Originating in the Conestoga Valley of Lancaster County, the Conestoga wagon made an important contribution to the commerce and progress of our young nation. With patriotic red running gear, white canopy, and blue body, the wagon traveled the turnpike and rural roads from the late 1700’s to the mid-1800’s. The Conestoga wagon drivers often smoked thin, long cigars made from Lancaster County tobacco. These cigars were nicknamed “stogies,” a shortened version of Conestoga. Another bit of lore associated with the wagons is why Americans drive their cars on the right side of the road. The lead horse was kept to the left of the Conestoga wagon, and the teamsters walked or rode on the left side. Therefore, the drivers always passed other wagons headed the same direction on the left side.

Of course, taverns and stagecoach shops grew up along the turnpike for the weary travelers (and horses) making the trip. Of these, the Revere Tavern still proudly stands today. Dating back to 1740, the stone building that was the “stage tavern” was called the “Sign of the Spread Eagle.” It was one of the better inns along the 62 miles of turnpike, and catered to the more prosperous class of travelers, providing fine liquors and fine foods in generous portions to satisfy the hearty appetites generated by a long day riding a rocking, jolting stagecoach.

Almost a century later, in 1841, the tavern would become the residence of Reverend Edward V. Buchanan and his wife Eliza Foster Buchanan, while the Reverend established and served as the pastor of All Saints Episcopal Church in Paradise.

Eliza, his wife, was the sister of Stephen Foster, whose immortal songs will always be a part of America. Foster not only penned some

Continued on Page 36

Amish Country News has been in print for over 30 years, spanning over 210 individual issues of the magazine. Over those years, we've received many, many inquiries from readers stating that they would like to become Amish. For many of these people, it is clear they are "seeking" an escape from the pressures and ills of the world around them. While essentially all Amish church members today were born into an Amish family and grew up with the faith, it is possible (though certainly rare) for an "outsider" to join the Amish community.



Seekers: Is Becoming Amish the Solution?

By Clinton Martin

But, the Amish often view a "seeker," as they call someone who is asking to join the Amish church from the outside, with some level of skepticism, and even perhaps suspicion. What is ultimately this person's goal? What influence would they have on their family if they welcomed this person into their home? Is the person genuinely "seeking" or is this just a ploy? What most of the inquiries we receive at Amish Country News have in common is that the "seeker" is looking for an escape from a bad situation. Readers who have written us tell of broken homes, divorced parents, fathers who abandoned wife and child. They view the Amish community as a place where they would be secure and welcome.

The fact of the matter is that the Amish community is not a utopian society where societal failures aren't present. While the reasons people admire the Amish are easy to list, the Amish community is not immune from problems such as abuse, bullying, spousal strife, drugs, etc. The Amish have to deal with these problems within their ranks just as much as mainstream society around them. Certainly some crimes are downright uncommon among the Amish (murder being an example of a crime almost never seen among the Amish) but the story of Edward Gingerich, a Pennsylvania Amish man who in 1993 brutally and savagely beat his wife to death, shows that even among the Plain

People, violence can take place. Gingerich was found guilty of involuntary manslaughter, and was in prison until 1998. Not long after getting out of prison, he was found hanging in a barn, having committed suicide.

The story of Edward Gingerich is certainly shocking to anyone, and would certainly rock most "seekers" who write us asking to join the Amish. But, rather than simply come down on these seekers, what is our typical response to them? Original publisher of Amish Country News, Brad Igou, developed what I believe is a very clear, sober, realistic, yet gentle and compassionate response to these readers. I'd like to share excerpts of it here with you.

Continued on Page 32

There's No Place Quite Like

Lititz



There really is no place quite like Lititz, and everyone should plan to spend some time there while in Amish Country. Lititz Springs Park is a popular spot for locals, and the site for many community activities. Indeed, the town's 4th of July Celebration, begun in 1818, is reputedly the "oldest continuing community-wide observance in the United States." Historians say the springs are what brought Indians to the area. Spearheads have been found nearby, dating back to perhaps 6,000 B.C. A recent local journal states that "Main Street was traveled by human beings for at least 10,000 years."

When you come to Lititz, you'll want to travel Main Street, too. A good place to begin is The Lititz Museum and Historical Foundation, which can be reached at 717.627.4636. The museum is one of the most tastefully and professionally arranged town museums you are likely to see anywhere. The exhibit rooms will give you background on the town's history, from its founding in 1756. Visitors are usually amazed at the two parquet clocks, made by resident Rudolf S. Carpenter in the early 1900's. The larger of the two consists of over 50,000 pieces of wood!



Walk downtown Lititz to drop in on many shops restaurants, breweries and wineries.

Admission to the museum includes a tour of the nearby Johannes Mueller House, for a look at life in old Lititz. The house is practically unchanged from its completion in 1792. For visitors interested in the town's historic structures, the Foundation also has an excellent walking tour brochure.

The Lititz story is tied to that of the Moravian faith in Bohemia. It was in the present-day Czech Republic that John Hus and followers founded the Moravian Church in 1457. Historians note that since this was 60 years before Luther's Reformation, the Moravians may lay claim to being the oldest organized Protestant Church. But over the course of the Thirty Years War, its 200,000 members nearly disappeared. In the 18th century, a renewal of the Moravian Church came through the patronage of Count Zinzendorf of Saxony. He invited all those persecuted for their faith to come to his lands in Saxony.

As was the case with other persecuted religious groups in Europe, many Moravians sought freedom by taking the perilous journey to the New World, arriving in the early 1700's, with the main settlements becoming established in Pennsylvania and North Carolina.

Missionary work was integral to the faith, and preachers were sent from the Moravian community in Bethlehem, Pennsylvania. Zinzendorf himself arrived in America in 1742. A local resident, John Klein (Kline), was so moved by hearing Zinzendorf's preaching that he made arrangements to transfer his lands over to the Moravian community in 1755. It was in the following year that the town actually got the name of Lititz, the



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German spelling for Lidice, where European Moravian reformers had taken refuge in 15th century.

In addition to mission work, music and education were important to the Moravians. In fact, the Lititz schoolhouse erected in 1746 marked the beginnings of what was to be Linden Hall, the oldest continuously operating residence school for girls in the United States.

For about a hundred years, Moravian church members were the only people permitted to live in the town. A Brothers' House and Sisters' House were erected for the unmarried men and women, although they did not live communally. It was not until 1855 that non-Moravians were allowed to own their own houses. The Brothers' House played a role in the American Revolution. George Washington ordered it used as a military hospital between 1777-78. Some 1,000 soldiers were nursed here, about half of whom died and were buried nearby.

Two names are linked forever with the history of Lititz—Sturgis and Sutter. It was Julius Sturgis who opened the first commercial pretzel bakery in the New World in Lititz. The year was 1861, and the site at 219 East Main Street is on the National Register of Historic Places.

A tour of the bakery is unlike any other. Inside, you get to try your hand at pretzel twisting. It's not as easy as it looks. Guests also may see the old brick bake ovens, as well as the more modern facilities. The bakery can be reached at 717-626-4354.

John Sutter was born in Switzerland and in 1834, fleeing creditors in Europe, arrived in New York. In time, he headed west and sailed up the Sacramento River to begin a settlement. By 1848, work was being done on a mill when some gold flakes were spotted in the water. Soon Gold Rush fever struck and Sutter's land was overrun. Because of his need to be near Washington, D.C. while seeking reimbursement for his lost lands, the Sutters stayed one summer at the Springs Hotel in Lititz. They decided to settle there, and promptly bought a home and placed their children in school. The hotel once named the General Sutter Inn, is now known as the Bull's Head Inn. The Sutter home built in 1871 is across the street at 19 East Main Street.

It was in a Washington hotel room where Sutter died in 1880, still involved in unsuccessful attempts at redress from the government for his seized lands. Sutter, a Lutheran, was buried in the Moravian cemetery, normally reserved for Moravian church members. 

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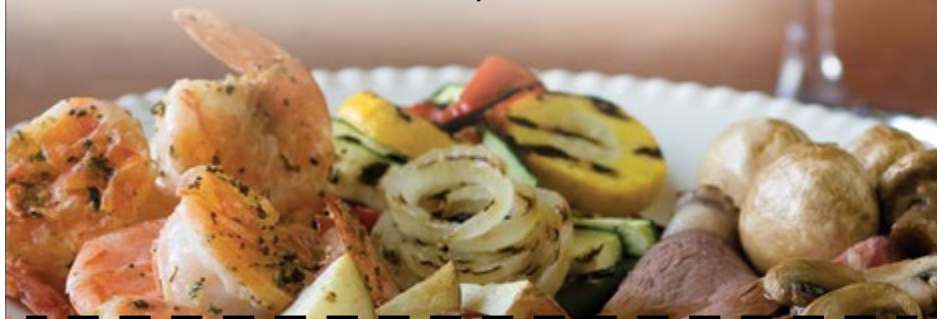
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Seekers Continued from Page 29

We often receive requests like yours from people who think they may want to become Amish. We regret to inform you that we cannot make such arrangements. Many people see elements of the Amish way of life that they admire. Or they feel many of the religious values and practices may be their own. Interestingly, most Amish aren't very good at talking "theology," and some know the Bible much better than others, just as in any church.

Becoming Amish involves many challenges for the "outsider." First of all, the Pennsylvania German dialect is something that must be learned, a major hurdle. Then come the challenges of leaving behind those necessities of life like television, stereo, electric appliances, automobile, and fashionable clothing. Finally, you might find the many "ordnung" or rules of the church to be formidable. The way of life cannot be adopted without the religion. Becoming Amish is a huge change and lifetime commitment. Thus, the Amish are reluctant and suspicious of most outsiders who say they want to be Amish. The Amish also share some of the same problems most of us have, and they should not be seen as an ideal society or the solution to the world's ills.

Like any other culture, however, there may be important things we can learn from them. Some Amish have left the church to join more liberal churches that also welcome visitors and where English is the language of worship. Some of these people have set up "plain communities,"

maintaining a simple way of life without cars and electricity. Others, like the Mennonites, lead a more modern lifestyle, sometimes keeping a plain form of dress, sometimes not. There are Mennonite churches throughout the USA and beyond. Most Mennonite churches welcome visitors for Sunday worship, as well as "seekers" wishing to explore the Anabaptist traditions, of which they and the Amish are a part. Some of these churches are more liberal in their lifestyle, others more conservative, but they are a good place to begin. And the church service will be in ENGLISH, unlike the Amish.

As for staying with an Amish family or visiting a farm, remember that the Amish would be reluctant to take strangers into their homes (wouldn't most of us?) and probably be concerned about what influences such visitors may bring with them, whether unintentional or not. Of course, sometimes visitors manage to develop friendships with Amish they meet, and sometimes can spend some time visiting. But such relationships usually develop over time as people get to know each other.

Becoming more familiar with the people and their beliefs is worthwhile. Some recommended books are:

- **THE AMISH IN THEIR OWN WORDS**, compiled by Brad Igou, 1999, Herald Press, ISBN 0-8361-9123-4. Unique, highly recommended book of contemporary Amish writings on diverse topics. Short readings and stories show the Amish as people, one of the few books written BY Amish themselves.
- **THE AMISH** by Kraybill, Johnson-Weiner, and Nolt, 2013, ISBN 978-1-4214-0914-6. The latest, most up-to-date comprehensive overview of the Amish nationwide by three experts.
- **THE RIDDLE OF AMISH CULTURE** by Donald Kraybill, 1989, ISBN 0-8018-3682-4. This book answers many of those difficult questions about why the Lancaster Amish do what they do. A "condensed" version, **PUZZLES OF AMISH LIFE**, is available, ISBN 1-56148-001-0.
- **AMISH SOCIETY** by John Hostetler, 1993, ISBN 0-8018-4442-8. Long considered the "definitive work" on the Amish, it gives a more sociological analysis of Amish society across the United States.
- **A QUIET MOMENT IN TIME** by Kreps, Donnermeyer, and Kreps, 1997, ISBN 1-890050-09-1. This readable book is a fine general overview of the Amish today, covering various subjects.
- **20 MOST ASKED QUESTIONS ABOUT THE AMISH AND MENNONITES** by Merle and Phyllis Good, 1995, ISBN 56148-185-8. Answers some common questions about these groups.
- **THE COMPLETE IDIOT'S GUIDE TO UNDERSTANDING THE AMISH** is also a surprisingly good book that offers a complete overview and answers many questions in a very readable and accurate format.

You may find value in these words from an Amish man:

We realize that not everyone is cut out to be one of the plain people. Many have not the opportunity; but here is the challenge:

If you admire our faith ---
strengthen yours.

If you admire our sense of commitment ---
deepen yours.

If you admire our community spirit ---
build your own.

If you admire the simple life --- cut back.

If you admire deep character and enduring
values --- live them yourself.

— an Amish man writing in *Small Farm
Journal*, Summer, 1993

A collection of seeker inquiries to us, names
removed to preserve anonymity:

— I am a low-income, healthy senior citizen,
who has lived Amish values for many years. I
have No car, No cell phone, and No telephone,
just to name a few examples. THE BUDGET
has refused to accept advertisements in their
publication for a person seeking to live with the
Amish. What do you suggest I do? I would live
anywhere in the USA with an Amish family.
Donald Kraybill, famous scholar, cannot help.
Thank you---awaiting your reply

— I would like to visit an Amish community
and possibly live for a year or so to learn how
to walk in forgiveness as well as a stronger
relationship with the Lord. I am a Christian but
for some reason I am struggling with forgiveness,
depression, and anger. I recently watched the
movie based on the 06 school shooting and just
sobbed. I want to live like this! Please let me
know who I can reach out to.

— I am 24 years old and want to join the Amish
Church. I live in South Carolina and have no
family I wish to speak of. I was raised in the
DSS system. When I was 10 years old I was
put into a Mennonite girls camp that became
home. Since then I have loved being with the
Mennonite Community. When I was 16 we
traveled to Ohio and met some Amish People.
Since then I have researched and learned as
much as I could about them. I gave my heart
to Jesus when I was 21 years old. I can honestly
say that my motives are pure. I've never really
had a family and I want one. But I want one
that's based in faith without all the worldly
distraction and corruption. Please help me.

— I am tired of this life, tired of technology ,
tired of my new generation even of my family .

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I want a quiet, decent life ,a pure life I've been
doing so many research and I learned a lot
about Amish people and I would like to be part
of Amish family learn from them and All their
rules. What can I do for that ??

— I have sparked an interest for many years
on the idea of becoming Amish as soon as I
am a "legal" adult. I am turning 14 in July
and I have four more years to think on this.
I was wondering about the Amish way of life,
culture, dress and most importantly religion.
You see I am an "englisher" and I know it
would be hard for a big change like that, but

you see that I come from a sinful world and I
have been to a few churches but even then I
don't feel welcome, but I started seeing some
Amish families at grocery stores and it lit a
flame inside me that has been growing for five
years now. I've been doing a lot of research
but I don't think it's enough for me, so I just
wanted to know from someone who lives what
I dream of, a nice sinless, plain, Christian
lifestyle. But I do have another question would
Amish be allowed to visit English family
members? Can you explain the steps i would
have to take. Thank-you. 

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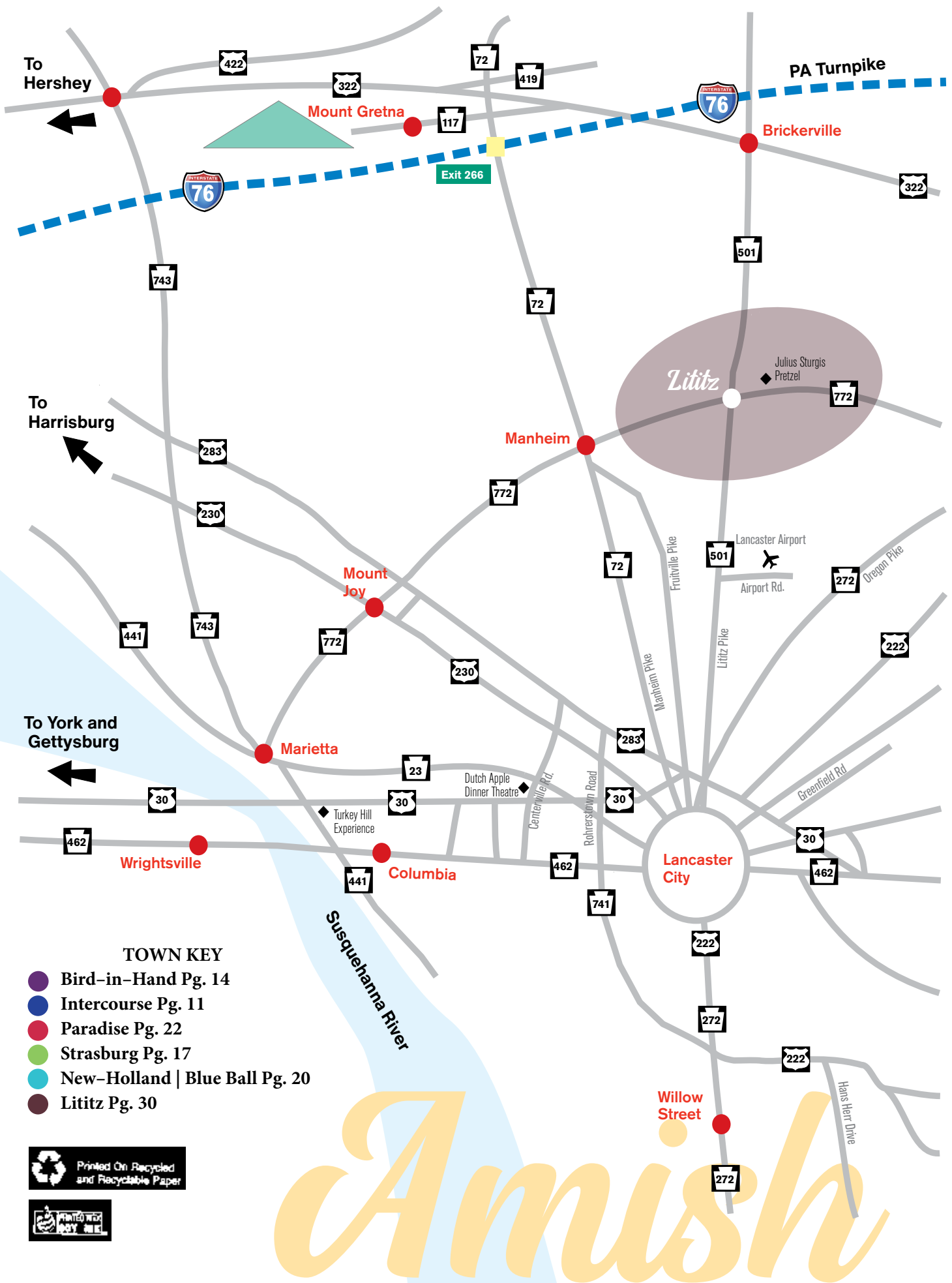
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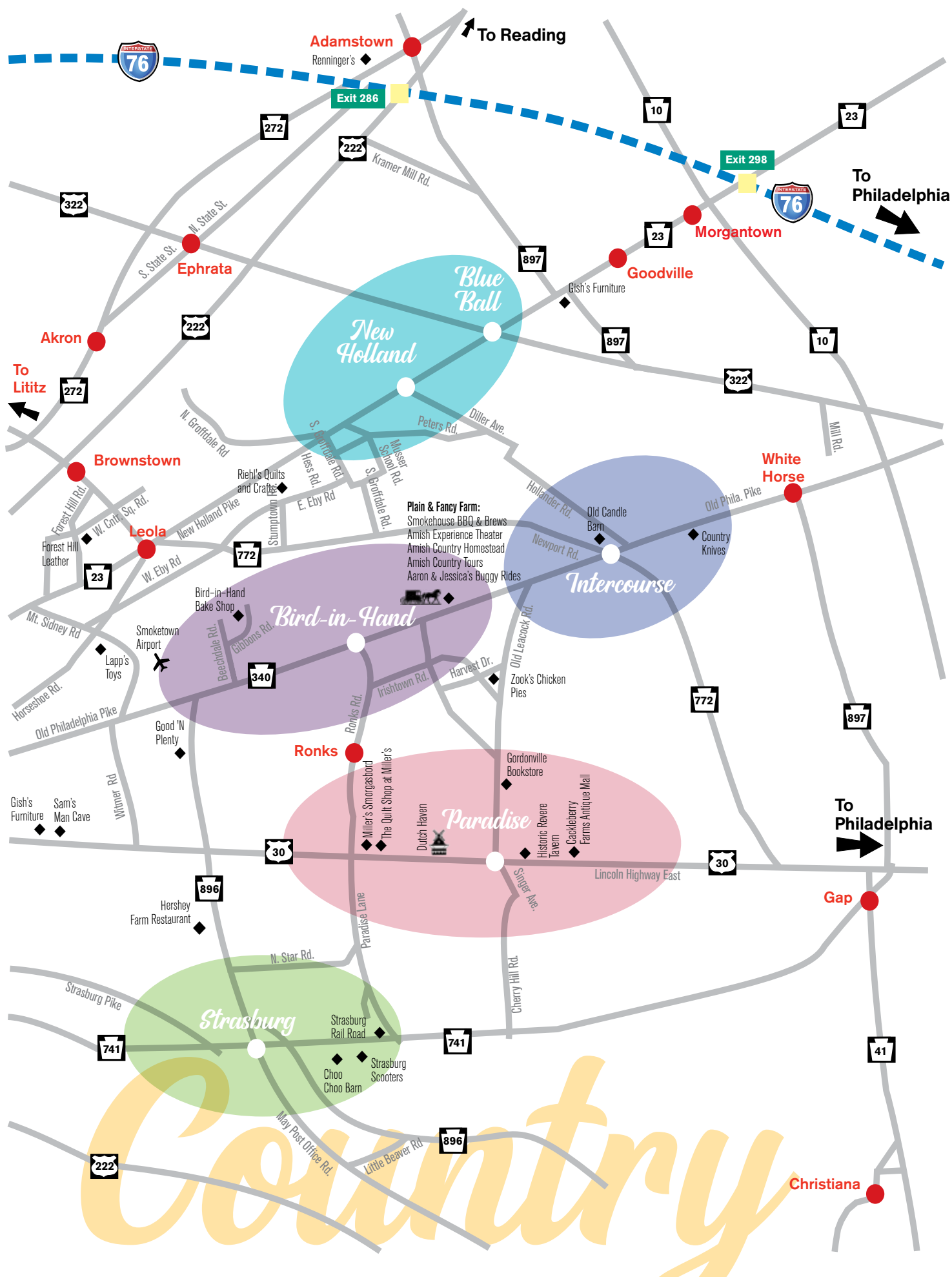
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TOWN KEY

- Bird-in-Hand Pg. 14
- Intercourse Pg. 11
- Paradise Pg. 22
- Strasburg Pg. 17
- New-Holland | Blue Ball Pg. 20
- Lititz Pg. 30





Radical Reformation — Who Were the Zwaardgeesten (Sword-Minded) Anabaptists?

By Clinton Martin

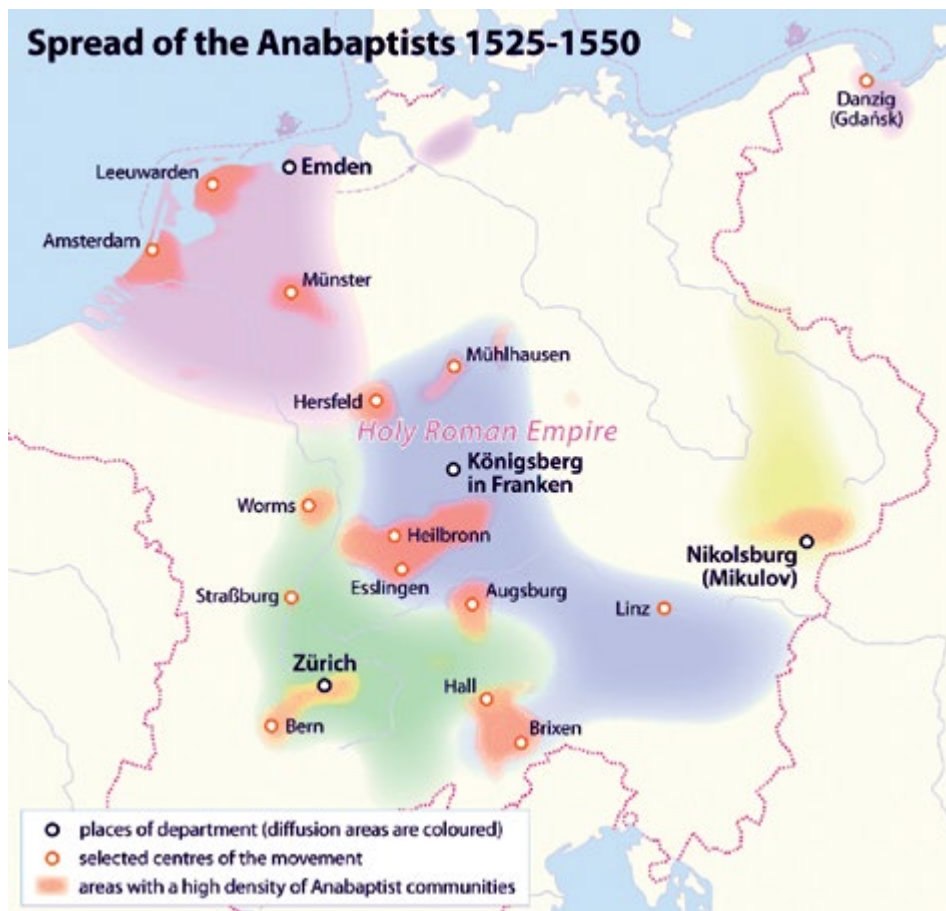
Amish, Mennonites, and other Anabaptist Groups are known for non-violent, non-resistant beliefs. It is therefore surprising to most Lancaster County visitors that the famed Christian Reformation in the 16th century produced not only this type of Anabaptist adherent, but also a much less discussed militant wing of the faith.

The Radical Reformation, which produced the Anabaptist movement, was a response to Martin Luther's Reformation, a rebellion of sorts against Luther, perceived as corrupt by the Anabaptists and other Protestant splinter groups. Whereas Luther sought to replace leadership in the established church of the day, the Radical Reformation sought to separate church leadership from institutional influence altogether, essentially viewing the "church" as simply a community of believers, and abolishing the institutional, political, or otherwise established churches.

Most Anabaptists "fought" this conflict in peaceful ways, but there were examples of Anabaptists who believed all-out war was the divine will for the movement. Most notable among these radical sects was the Batenburgers. These were the Anabaptists called "Zwaardgeesten" (sword-minded) by the peaceful Anabaptists. The Batenburgers were led by Jan Van Batenburg, the illegitimate son of a nobleman, who became the mayor of a town in the Netherlands. He converted to Anabaptism, inspired by the militant Anabaptists in the German town of Munster, which fought a brief violent uprising in the year 1535.

Little is known about the specific theology of the Batenburgers, but one characteristic of their faith was that killing and plundering "infidels" (in their view anyone who wasn't a member of their sect) was condoned by God. In one notorious attack meant to send a message, they stabbed to death 125 cows at a neighboring monastery. They thus quickly became known for brutal and indiscriminate violence against not only other Anabaptists but other Christian groups in general.

The Batenburger sect was relatively short-lived, as were many of the fringe groups within the Anabaptist movement. This was mainly because being an Anabaptist (whether peaceful or violent) was against the law, and punishable by death. Jan Van Batenburg was



captured and burned at the stake in 1538. The subsequent leader of the sect that rose up after him, Cornelis Appleman, ruled the group for a short tenure, being executed in 1545.

After Appleman's death, the group quickly splintered into various tiny subgroups, which by 1580 had been more or less absorbed into other larger branches of the Anabaptist umbrella. One remnant of the Batenburgs even joined up with one of the Mennonite churches, which of course would have required an about-face regarding the use of force.

By the time Anabaptist groups began to move to America, the non-violent majority of the movement were the only remaining aspects of the faith, and indeed William Penn himself stated that the colony of Pennsylvania would be a "land of peace and plenty" for those fleeing the terrible violence of their homelands in Europe. Today's visitors to Lancaster County can certainly be glad of that. 🐴

Paradise

Continued from Page 28

of his music at the tavern, but sent many of his manuscripts to his sister, a talented musician in her own right, for her approval. There, on the banks of the Pequea Creek, Eliza and Stephen played many of the 200 songs written by Stephen, including "My Olde Kentucky Home," Way Down Upon the Swanee River" and "Oh, Susanna."

Nowadays, the Historic Revere Tavern remains an excellent place to dine, and continues to offer lodging accommodations, just as it did hundreds of years ago. The tavern can be reached at 717.687.8602. And the backroads around Paradise remain beautiful to this day, as the lush greens of the summer give way to the fall colors of the harvest season. So, during your visit to Lancaster, be sure to spend a little time in Paradise. 🐴

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Attractions

360Lancaster.com	11
*Aaron & Jessica's Buggy Rides (s)	15, 39
*Amish Country Homestead & One Room School (s).....	24
*Amish Country Tours (s).....	24
*Amish Experience Theater (s).....	24
*Amish Visit-In-Person Tour (s)	25, 40
Choo Choo Barn (s).....	18
Dutch Apple Dinner Theatre (s).....	16
Hershey's Chocolate World (s)	10
Julius Sturgis Pretzel Bakery (s).....	28
Plain & Fancy Farm (s).....	26
Strasburg Rail Road (s).....	17
*Strasburg Scooters (s).....	18
Turkey Hill Experience (s)	33

Let's Eat

Bird-In-Hand Bake Shop.....	14
Dutch Haven (s)	3
Good 'N Plenty Restaurant	9
Julius Sturgis Pretzel Bakery (s)	30
*Miller's Smorgasbord (s)	31
Mr.Sticky's	14
Revere Tavern (s).....	22
*Smokehouse BBQ & Brews (s).....	27
Zook's Homemade Chicken Pies.....	12

Lodging

Amish View Inn & Suites	27
Flory's Cottages & Camping	12

Shopping

Cackleberry Farm Antique Mall (s)....	8, 23
*Country Knives	13
Countryside Road-Stand.....	13
Dutch Haven Shoofly Bakery (s).....	3
Forest Hill Leather Craft	1, 4-5, 15
Gish's Furniture & Amish Heirlooms	28
Herald Press The Amish Speak	21
Gordonville Bookstore	12
Lapp's Toys	21
The Old Candle Barn	11
Renninger's Antique Market (s)	8
Riehl's Quilts & Crafts	2
Sam's Man Cave	8

- Publisher's Message -



How Amish Are You?

In a prior issue we discussed the fact that the Amish use more “technology” than many people think. It’s not that something new or modern is necessarily bad, but rather the Amish try and determine what impact the new technology will have. Will the technology have a beneficial impact? Will it reinforce or work against Amish values and traditions? Whether something is “the latest,” convenient, or entertaining matters much less than what the overall impact will be on the individual, family and community.

With the proliferation of new technologies, seemingly on a daily basis, many of us don’t have time to think of the ramifications of their usage. We adopt them and sometimes pay the price later. More consumers, and parents in particular, have found it important to limit the impact of new technologies and the media. A good example is the internet, a wonderful new technology with so many helpful and educational features, yet with a dark side that often requires filtering, adult supervision, or limits on the number of “surfing” hours.

Some writers have coined the phrase “neo-Amish” to describe many Americans who, like the Amish, have decided to either limit the use of certain technologies, or shun them altogether. Sometimes it is as simple as deciding not to have cable TV (and limit

options for TV viewing), or forego some household appliance that, while convenient or trendy, we could really live without. While some of us are caught up in buying the newest and the latest, others are actually feeling overwhelmed by the constant commercial bombardment to purchase this or that.

So, let me pose a few questions and ask “How Amish Are You?”

1. Do you find much of the content, images, and messages on TV, in the movies, and on the internet inappropriate for children and wish you could better control what they see?
2. Do you find you need to put limits on the amount of time your children spend watching TV, playing video games, or on the internet?
3. Is it difficult for your family to arrange even a couple nights to get together for dinner as a family?
4. Do you spend more time away from home at work than you do at home with your family?
5. How aware are you of what your children are taught in school? Do you approve of everything and trust that practical and essential subjects are being taught? Who teaches them the values that you feel they



September 2020

In This Issue

COVER STORY

Forest Hill Leather Craft..... 4-5

FEATURE ARTICLES

Aaron Martin...the Lancaster County
Mennonite Who Moved to Mexico.....6-7, 10
A Thief in the Church:
Affinity Fraud in the Plain Community.....19
Cackleberry Farm Antique:
Welcome Back.....20
Sam's Man Cave:
A Diamond in the Rough..... 9, 18
Seekers: Is Becoming Amish
the Solution?.....29, 32-33
Radical Reformation - Who Were the
Zwaardgeesten Anabaptists?36

REGULAR FEATURES

After 5.....20
Antiquing in Amish Country.....8
Dutch Haven Landmark..... 3
For the First Time Visitor.....13
Open Sundays.....21
Publisher's Message:
How Amish Are You 37-38
Reminder to Visitors.....18

AREA MAP & GUIDES:

Advertiser Index 37
Amish Country Map 34-35
Bird-In-Hand..... 14-16
Intercourse 11-13
Lititz 30-31
New Holland/ Blue Ball.....20-21
Paradise.....22, 28, 36
Strasburg.....17-18

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should have? Are too much time and
money spent on discipline and security?
Do you know who your children's friends
are at school?

6. Do you know your neighbors as well
as you'd like (or should)? Are your
best friends people at work, school, or
church rather than the people in your
neighborhood?

7. Do you have a support system of family
and community in times of stress or
emergency?

Depending on your answers to these
questions, I might say that you share some of
the same concerns as Amish parents do. How
we answer these questions, and what we do
to correct or "balance the good and the bad,"
are not easy decisions. Most of us do reach a
point where we "draw the line." Where that
line is drawn says a lot about our values and
what is really important to us.

Some visitors to Amish Country voice
concern about things they believe Amish
children are "deprived of," such as a high
school or college education, or more modern

of the cell phone and its intrusion on our
daily lives.

One Amish writer talks about how the
TV is often used as a baby-sitter in modern
American families. That simply cannot be the
case in an Amish home....

"In our way of life children are useful,
needed, wanted. They help with the work
around the farm and do household chores,
learning to be useful at a young age. Instead
of sighing with relief when the school term
begins in the fall and groaning when it lets out
in the spring, Amish parents react in reverse...
We have all heard again and again the saying
that "Children are the only treasures on earth
we can take with us to heaven."

Another good summation of the Amish
ideal of the family can be seen in these words
of advice on what a family needs to do...

"It needs to work together, visit friends
together, read together, plan things together,
eat together, share their joy and sorrows,
hopes and disappointments --- in short, live
together. It is true that young people need
something to do, but parents should look



career paths. But some Amish voice concerns
about the problems and negative impact on
"the world's children" when they are seemingly
deprived of nothing.

Many people look longingly at the
closeness of family and community in Amish
settlements, yet would be unwilling to give
up the many creature comforts and media
technologies that may, in effect, work against
that very closeness. Of course, the Amish are
not perfect. New technologies present new
challenges. One of the more recent would
be the cell phone. It's impact and limitations
on its use vary and appear to not fully be
determined. We, like the Amish, well know
the difficult balance between the convenience

harder for things they can do with the family
that will serve to strengthen the ties between
children and parents, rather than between
children and their peers." 

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See Our World From a Buggy

"Ride back in time, before the car or plane was ever imagined."



"You don't have to pass one piece of ground that isn't farmed with a horse!" —Jessica's Dad

RIDE THROUGH OUR COVERED BRIDGE AT NO EXTRA CHARGE

All of the buggy rides pass through our covered bridge. As Jessica always says, "We know you came here more than anything to see and understand how and why we live the way we do. Take a ride with us. Let us tell you all about it, too. After all, we live here."

A PERSONAL TOUCH

Aaron and Jessica will be happy to take you to the world of Amish life. Jessica? Well, she's the little girl who started it all. Her dad agreed to let her try her hand at giving buggy rides. She liked driving horses, and thought it would be fun to show the beautiful scenery and Amish farms to visitors. Aaron? You're probably thinking that must be Jessica's father. Nope. You just can't have a buggy ride without a horse. That's right, Aaron was Jessica's horse. And that's how Aaron & Jessica's Buggy Rides was born.

When they were little girls, Jessica and her sisters were all taught how to drive buggies from a young age, and learned how to take care of horses from their dad.



The Buggy Rides depart from the covered bridge of Plain and Fancy Farm between Bird-in-Hand and Intercourse. Completely surrounded by Amish farmland, there are different scenic routes offered. Just pick your ride when you arrive. You'll see a little red covered bridge along the side of Route 340, exactly a mile and a half from either Bird-in-Hand or Intercourse.

A FAMILY TRADITION THAT NEVER DISAPPOINTS

Jessica likes to stress the authentic nature of the rides. "We offer a high-quality tour with local Amish and Mennonite guides. We can take you between the house and the barn on a private working Amish farm, where no other rides are permitted. You see the real-Amish life. We absolutely offer you more. We realize you have a choice of rides and we appreciate your business!"



Jessica's dad, who has driven thousands of visitors down Amish farm lanes over the last 30 years, was three years old when he had his first recollection of a horse. He guesses he has driven a carriage more than anyone else in Lancaster County, about 10,000 miles!

Experience the beautiful countryside of Lancaster County with its immaculately kept Amish Farms and gardens.

Have you heard about our special PRIVATE RIDES? You can reserve your own Amish buggy, Horse and Driver, for a personalized interactive and truly unique tour of our beautiful countryside. You can stop at an Amish Farm, or Amish owned quilt and craft shops and roadside stands for snacks. Whether it is for an anniversary gift for your loved one or a celebratory family group, we can customize one just for you. Call us at 717.723.0478 for options.

Kids love buggy rides, especially getting to sit up front next to the drivers! As one visitor from Long Island said, "This is our fifth time here this year. We love it here. Since my son woke up this morning Aaron & Jessica's is all I've heard." So, if your kids are driving you buggy, let Aaron & Jessica take over the reins for a while! 

COVID-19 UPDATE

In response to these difficult times, we are taking special precautions. All buggies are disinfected after each ride. Where possible, every effort is made to distance parties on the same carriage. Masks are strongly encouraged. A hand sanitizer station is conveniently available at the boarding area. We also offer Private Rides for a surcharge if that is your preference. Your safety is our priority.

WE RIDE RAIN OR SHINE SEVEN DAYS A WEEK

We are located at
PLAIN AND FANCY FARM

GPS Address:

3121 Old Philadelphia Pike
Ronks, PA 17572

www.amishbuggyrides.com

717.768.8828

SUMMER HOURS

Mon.-Sat. 9 A.M.-5:30 P.M.

Sun. 10 A.M.-4:30 P.M.

Last Ride Half Hour Prior to Close

Amish

VISIT-IN-PERSON TOUR

Lancaster's **ONLY**
Officially Designated
Heritage Tour



The Encounter So Many Seek. But So Few Experience!

VIP

Step 1: On The Farm

Visit an Amish Farm
at Milking Time

VIP

Step 2: At Work

Meet Amish Craftsmen
at their Workplace

VIP

Step 3: At Home

Sit and talk with
the Amish at Home

V.I.P. stands for "Visit In Person," where you will have the unique opportunity to meet three of our Amish neighbors in a way NEVER before possible.

Step 1: Amish Farm at Milking Time Observe the milking process. Discover "Amish electricity" as you learn that the Amish do not milk cows by hand.

Step 2: Amish "Cottage Industry" As land for farming shrinks, more Amish turn to home businesses to balance work and family. For example, we may visit a furniture craftsman, greenhouse, soap artisan, harness shop, canning kitchen, basket weaver, mini-horse farm, or even a carriage maker, for a personal talk and presentation.

Step 3: Visit An Amish Home We'll go to the home of one of our Amish neighbors for friendly conversation...a chance to sit, chat, and visit the Amish way. It's not surprising that strangers soon become friends.



Limited to 14 People

Monday-Saturday at 5:00 p.m.

Advance Reservations Strongly Recommended

Tours leave from
**Amish Experience Theater
at Plain & Fancy Farm**

3121 Old Philadelphia Pike
Bird-in-Hand, PA 17505
Route 340 Between Bird-in-Hand & Intercourse

\$4 OFF

BOOK ONLINE AND SAVE!

Visit AmishExperience.com/vip-tour

Save an additional \$4 off our already discounted online rate. Use CODE VIPW4 online today and save! PLUS no service fee.

717-768-8400 Ext. 210

www.AmishExperience.com/vip-tour